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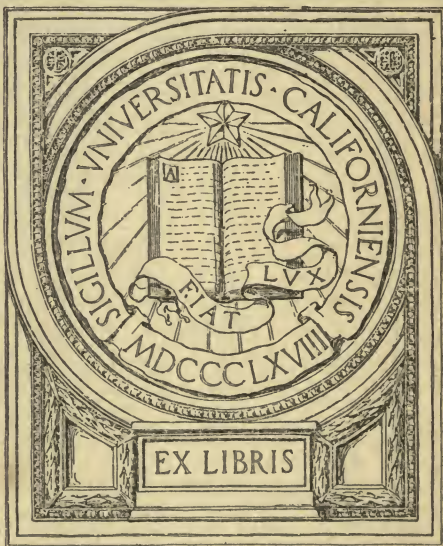


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THE COMPLETE
OFFICIAL-TEXT
OF THE PASSION-PLAY
AT OBERAMMERGAU
1922

GIFT OF



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1922

Miss Malby

Miss Williams



Jos. Alois Daisenberger

born 30th may 1799 in Oberau

died 20th april 1883 in Oberammorgau

THE
PASSION-PLAY
IN
OBERAMMERGAU

A RELIGIOUS PLAY
IN THREE PARTS AND WITH 24 TABLEAUX

With use of the Old Text Written by
J. A. DAISENBERGER
at the Time Ecclesiastical Councillor in
Oberammergau

OFFICIAL TOTAL TEXT
FOR THE YEAR 1922 REVISED AND
REEDITED BY THE COMMUNITY
OF OBERAMMERGAU



PUBLISHER JOS. C. HUBER, DIessen VOR MÜNCHEN.

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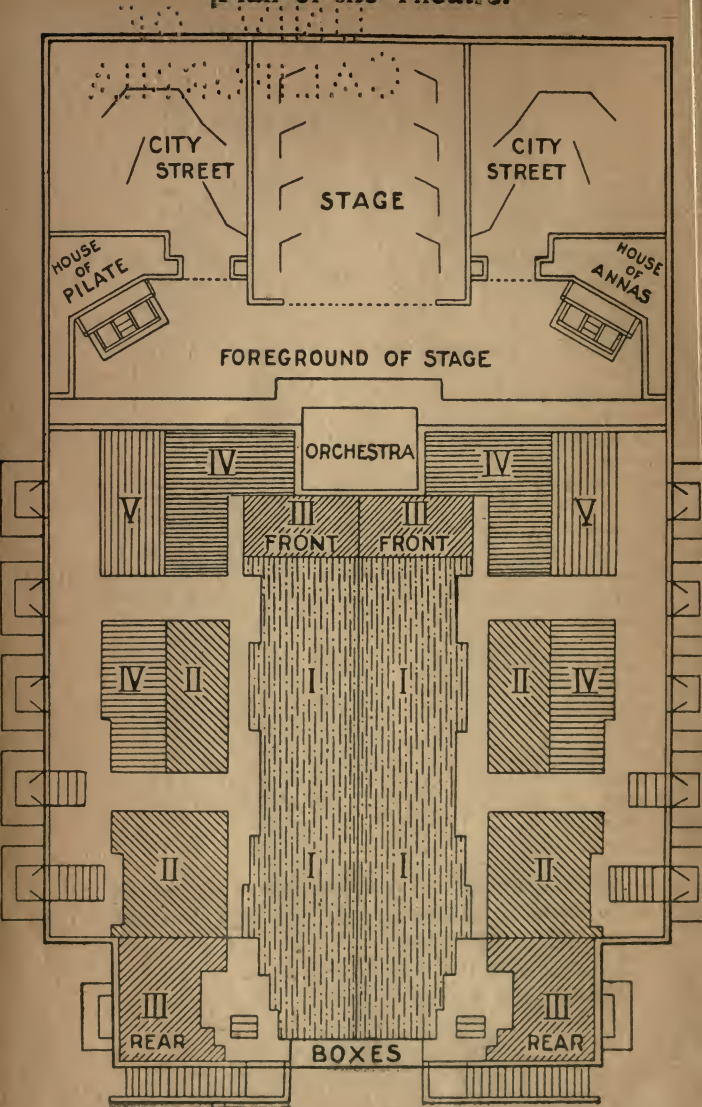
Days of Performanee.

Sunday	14 th	of May
Sunday	21 st	"
Thursday Ascension Day	25 th	"
Sunday	28 th	"
Monday Whitmonday	5 th	of June
Sunday	11 th	"
Sunday	18 th	"
Sunday	25 th	"
Thursday St. Peter and St. Paul	29 th	"
Sunday	2 nd	of July
Wednesday	5 th	"
Sunday	9 th	"
Wednesday	12 th	"
Sunday	16 th	"
Wednesday	19 th	"
Sunday	23 ^d	"
Wednesday	26 th	"
Sunday	30 th	"
Wednesday	2 nd	of August
Sunday	6 th	"
Wednesday	9 th	"
Sunday	13 th	"
Tuesday (Assumption Day)	15 th	"
Sunday	20 th	"
Wednesday	23 ^d	"
Sunday	27 th	"
Wednesday	30 th	"
Sunday	3 ^d	of September
Sunday	10 th	"
Sunday	17 th	"
Sunday	24 th	"

Should the throng to one of these days of Performance, be such that the theatre is not large enough, the Play will be given on the following day in like manner.

Duration of the Play 8 a. m. to 6 p. m.

Midday pause 2 hours.



List of the Performers of the Passion Play.

Prologue: Lechner Anton

Christ		Lang Anton
Mary		Veit Marta
St. Peter	} Apostles of the Lord	Lang Andreas
St. John		Breitsamter Melchior
Judas		Mayr Guido
Philippus		Klucker Benedikt
Thaddäus		Dedler Matthias
Simon		Hohenleitner Martin
St. James maj.		Albrecht Josef
St. James min.		Bierling Andreas
St. Thomas		Mayr Anton
St. Andrew		Schmid Alois
St. Matthew	} Disciples of the Lord	Lang Andreas
St. Bartholomew		Lang Eduard
Joseph of Arimathea		Rendl Peter
Nicodemus		Lang Wilhelm
Simon of Bethany		Zwink Hans sen.
Simon of Cyrene		Kratz Andreas
Lazarus		Maderspacher Leonh.
Mary Magdalene		Rendl Paula
Martha		Bauer Anna
Veronica		Sieber Veronika
Pilate		Mayr Hans
Herod		Breitsamter Gregor
Caiphas High Priest		Rutz Hugo
Annas		Lang Sebastian
Nathanael Priests		Lang Alois
Ezekiel		Schauer Sebastian
Joshua		Uhl Eduard
Sadoc		Breitsamter Rupert
Amiel		Böld Ludwig
Mereri		Gindhart Klement
Archelaus Rabbi		Mayr Josef
Rabinth Pharisees		Haser Josef
Daríasas		Bauer Sebastian
Josaphat		Lang Franz
Oziel		Stückl Max
Amon		Böld Andreas
Saras		Wiedemann Andreas

Samuel Pharisees		Schallhammer Georg
Ptolomey		Samm Alois
Nathan		Bierling Joseph
Salomon		Nairz Peter sen.
Gerson		Albrecht Andreas
Jacob Rabbi		Spogl Max
Dathan Traders		Mayr Andreas
Ephraim		Allinger Karl
Moses		Guggemos Alois
Kore		Lang Andreas
Esron		Bauer Siegfried
Booz		Lindels Andreas sen.
Albiron		Lang Emanuel
Longinus Roman Captain		Haser Anton
Selpha Leader of the Mob		Nairz Peter jun.
Barabbas		Daisenberger Josef

Music:

Director of the Music: **Wittmann** Ludwig, Teacher

I. Violin	8
II. Violin	12
Viola	5
Cello	3
Bass	4
Flute	2
Clarinet	3
Oboe	1
Fagott	1
Horn	2
Drum	2
Trombone	3
Kettledrum	4

50 Men

Choir:

Leader of the Choir: **Diemer** Guido

Soprano	13
Alto	13
Tenor	9
Bass	10

Chief Leader of the Play: **Lang** Johann, Sculptor

Second Leader of the Play: **Mayr** Hans



Preface.

Terribly hard times had fallen on Oberammergau, when in the year 1633 the 12 Elders of the village with their whole Community made the solemn vow to represent the Passion of the World's Saviour every 10 years in grateful veneration of Him, and for edifying meditation.

For a century religious discords had separated all the nations, for decades all places and streets resounded with war cries and the clashing of arms. Yet not enough: with the fury of war terrible contagious diseases and plagues had also invaded all countries. The old text books of Oberammergau and the Chronicles of the not to be forgotten village Priest, the Ecclesiastical Councillor Daisenberger tell us about it.

In the year 1633 such a contagious disease raged in the neighbouring districts of the „Ammer“ valley, chiefly in Partenkirchen, Eschenlohe and Kohlgrub that only few people survived. Although the valley of the „Ammer“ is separated by mountains from those places and all precautions were taken to guard against the terrible evil, yet it came thither unexpectedly. A workman of this place, called Caspar Schiessler, wanting to celebrate the feast of the Consecration of the Church with his family, came secretly over the mountains from Eschenlohe, where he had done field work in the summer, to his house, and brought the fatal disease with him. He died the following day, and within three weeks 84 persons were victims to the same disease. In this general distress the community

sought help of the Almighty and made a solemn vow and behold: This trustful confidence was not confounded.

Not another person died of the disease, though many lay ill of it. In the following year 1634, in order to fulfil the vow, the Passion of Christ was played for the first time, and from 1680 it was performed every tenth year; and since then the Community of Oberammergau faithfully fulfilled the vow of their forefathers, notwithstanding many difficulties and hindrances.

Yes, many were the difficulties and hindrances that Oberammergau had to overcome in their regular performances. Sometimes the permission to play had to be fought for, although a particular privilege of the year 1781 gave them alone the exclusive right, for all times, to perform the Passion Play. Floods broke out, and swept over the village, and swallowed up their meagre earnings. In the year 1817 a great fire took place and the Passion music was consumed, so the composer, the teacher Rochus Dedler, had to compose it afresh.

Declarations of war, called performers and spectators away, and the troops overran the village. These were real trials and visitations. But never was the carrying out of the vow so difficult for Oberammergau as it is this year!

The Play should have taken place in the year 1920, but it was found to be impossible. First the political and economical situation had to be clearer, then new performers had to be chosen and educated to take the place of those sacrificed by the war. 67 sons of the village had lost their lives. Let us think of them with honour, and with them of the heroes of all places and nations, be they friends or former enemies. Many still suffer from the effects of their severe wounds or illness.

Even today not all wounds that the war caused are healed, neither for the individual nor for the nations, even today quiet and order have not been everywhere established. When we resolved to take up the Play

again we felt still bound by our vow, notwithstanding the great difficulties of the situation, and felt it like our forefathers; to be a holy duty of our consciences and towards our home. Added to this, pressure from outside forces more and more to come to a decision. For several years the inquiries about the renewal of the Passion Play have increased, the numerous Passion and Mysteries Plays that were performed every ten years, have multiplied, though these had nothing to do with Oberammergau, yet they prove that a real longing for Passion Plays existed, a longing for a spiritual revival, that Oberammergau could not observe with indifference. And so we set to work in hard times. We are often reproached that the spirit of the vow is extinct, and that the Play is a mere matter of speculation. If that were so, we should surely not have taken the important step of resuming the matter, which brings us uncertainty and which might be our ruin. We have brought many sacrifices for our object, the Community is striving to produce the Play in a worthy manner, and to offer a pleasant home to their guests, but we do not expect great profit or riches. We cling to our tradition with faithfulness, in remembrance of our forefathers, and hope to be remembered in the same way. We do not commence our work with hopeless timidity but with the old love and enthusiasm of our forefathers, to whose customs we wish to remain faithful. We approach our work again with confidence in our God, who always granted it a happy issue and made it a blessing for our village and its visitors, with confidence in our old friends, who remained faithful to us during the present hard times and stood to us with help and advice, trusting to the many thousands, who in their hearts are longing for their Redeemer. The play bears the name: „The great sacrifice of reconciliation on Golgotha.“ So our forefathers have christened it, so we also wish to have it understood and received. May it contribute to

reconcile every man to his God, to unite all schismatic Christian communities, and to conciliate all hostile nations. And so we bid our guests heartily welcome with the words of our sacred play:

All be greeted
That are united in love
Around the Saviour,
To follow Him sorrowing
To the grave, where He was laid to rest. —

Oberammergau 1922.

The citizens of Oberammergau.

Prelude.

Enter Chorus and having taken-up position,
the Choragus (Leader of Chorus) intones and sings:

Bow ye down in Holy wonder
By God's curse oppressed race;
Peace to thee! From Zion grace once more.
Not forever lasts His anger,
The offended One. — His wrath is forever just!
"I demand not", thus speaks the Lord,
"The sinner's death! I will
Forgive him, — he shall live
My Son's own blood shall now atone for him.".
Adoration! praise! tears of joy to Thee,
O Eternal!

First Tableau.

Expulsion from Paradise.

Chorus:

Mankind from Eden's Grove is driven!
By sin benighted and in dread of death
His way unto the Tree of Life is barred,
Where with flaming sword in hand the
Cherubim keeps guard.

Yet from afar, from Calvary's height
A morning-gleam shines through the night;
From out the Tree of Life there blow
Breezes of Peace, throughout the world.

God of Mercy! Sinners to redeem,
Who wickedly Thy law have scorned,
To take the curse from them, thou giv'st
Thine Only Son, e'en unto death.

PROLOGUE.

Welcome, welcome to all, whom here the tender love
Of the Saviour unites, mourning, to follow Him
On His journey of suffering
To the place of His burial-rest.

Who from far and from near, all here have come to-day
They all feel themselves now joined in brothers love
As disciples of one Lord
Who has suffered death for all.

Who gave Himself for us, with compassion and love
Even to bitter death. To Him let us lift up
Our gaze, and our hearts too,
With love unfeigned and gratitude.

Up to Him let us lift all our thoughts and our souls,
Pray with us, yea with us pray, as the hour comes,
When the debt of our sacred
Vow we pay to the supreme God.

Second Tableau.

Adoration of the Cross.

Eternal! hear thy children's stamm'ring prayer.
Hear too, the voice of heart-felt thanks!
They, who at the sacrifice assemble,
In holy veneration worship Thee.

Follow the Atoner now beside,
Until He His rough and thorny path
Hath fully trod, and in fiercest strife,
Bleeding, fought for us, and gained release.

Part I.

From Christ's entry into Jerusalem to His arrest in the Garden of Gethsemane.

I. Act

The entrance into Jerusalem. Amid the shouts and exultations of the people Jesus enters Jerusalem. He drives the money changers and those that buy and sell out of the temple. — The return the Bethany.

I. Scene.

Chorus:

Hail to Thee! Hail! O David's Son!
Hail to Thee! Hail! The Father's throne
Belongs to Thee
Who comest in the name of God,
Whom Israel onward throngs to meet,
Thy praise we sing!

Hosanna! He Who now in Heav'n dwells
All gracious blessings pour on Thee.
Hosanna! He Who reigns above
Preserve Thee for us evermore.
Hail to Thee, etc.

Blest be the realm and folk of David,
Restored again unto their own!
Ye nations, bless, praise and exalt
The Son alike unto the Father.
Hail to Thee, etc.

Hosanna to our kingly Son!
Resound afar through all the air
Hosanna! On the Father's throne
Reign He in fullest majesty!
Hail to Thee, etc.

II. Scene.

Christ. What do I see here? Thus is the house of my
Father dishonoured! Is this the house of God, or is it

a Market-place? Shall the strangers, who come from the lands of the Gentiles, to adore God, offer their devotions among this crowd of money-changers? And ye Priests, Guardians of the Sanctuary! Ye look upon this abomination and suffer it! Woe unto you! He Who searches the heart knows wherefore ye tolerate and further this disorder.

The Traders. Who is this Man?

The People. It is the great Prophet from Nazareth in Galilee!

Christ. Away from this place, servants of mammon! I command you, take what is yours and leave this sacred place!

Moses. Woe is me! I cannot endure his gaze!

Ephraim. Let us go, that his wrath destroy us not.

Josue. Why troublest thou these people?

Sadok. How canst thou forbid them what the High Council allows?

Ezekiel. All here is for sacrifice, as commanded by the Lord.

Booz. Can we offer no longer sacrifices?

Christ. Without the temple there is room enough for your business. "My house", says the Lord, "shall be called of all nations, the house of prayer" — But ye have made it a den of thieves. Away with all of these!

Archelaus. This concerns thee not, thou darest not do it.

Kore. My money! Ah my money!

Dathan. My doves! What shall I do!

Abrion. My vessels of oil are overturned! Who will repay the loss?

Christ. Away! I will that this profaned place shall be again restored to the worship of my Father.

Sadoc. Tell us, by what authority doest thou these things?

Amon. By what miracle showest thou, that thou hast authority to do these things?

Christ. Thou demandest miracles? Yea, one shall be given thee. Destroy this temple, and in three days I will raise it up.

Rabbi. What boastful, insolent talk!

Amon and Ezekiel. Forty and six years was this temple in building, and wilt thou rear it up in three days?

The Children. Hosanna to the Son of David!

The People. Blessed is He that cometh in the name of the Lord!

Rabbi. Hearest thou, what these say?

Dariabas. Forbid them to do it!

Christ. I say unto thee, if these should hold their peace, the stones would cry out.

The Children. Hosanna to the Son of David!

The Pharisees. Silence, you simple, foolish people!

Christ. Have ye never read, Out of the mouths of babes and sucklings Thou hast ordained praise? What is hidden from the wise is revealed unto babes — And thus is the scripture fulfilled. The stone which the builders rejected, the same is become the head of the corner. The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. But that stone whosoever shall fall on it shall be broken, but on whomsoever it shall fall, it will grind him to powder. Come, my disciples, I have done what my Father commanded me to do, I have defended the honour of His house. Darkness remains darkness, but in many hearts the Light will soon come — Let us go into the innercourt of the temple and pray unto the Father.

People and Children. Hosanna to the Son of David!

Pharisees. Will ye be silent, ye worthless ones!

Children and People. Blessed is He that cometh in the name of the Lord — Hosanna in the highest.

Oziel. Ye shall all go to destruction with Him!

Children and People. Blessed be the Kingdom of David which has come again.

III. Scene.

Nathanael. Those who hold to our fathers, Abraham Isaac and Jacob, stand by us — Upon all others the curse, the curse of Moses!

The People. Why did ye not seize Him — Is He not a Prophet?

Ptolomaeus. Away with such a Prophet!

Archelaus. He is a false teacher! An enemy of Moses! An enemy of the Law of our fathers!

Nathanael. Ye blind people! What, ye will follow this innovator, the despiser of our holy rites? Will you forsake Moses and the Prophets and your Priests! Do you not fear to be crushed by the curse that has been pronounced against the faithless? — This will be poured out upon you and your children if you go after this Seducer and do not follow your Teachers and Priests. Children of Israel! Will you cease to be Gods chosen people?

The People. We do not wish that — Far from it that we should forsake Moses and the Prophets!

Nathanael. Who is authorized to proclaim God's laws? Are not the Priests the authorized, established teachers of the Law? To whom is committed the charge of watching over the purity of the doctrine? Is it not the holy Sanhedrim of the people of Israel? To whom should you listen, to us or to this man who, with arrogant pretension, proclaims himself the founder of a new law?

The People. We listen to you, we follow you.

Sadok. The God of our fathers will bless you for this.

Nathanael. Away then. This man full of deceit and false doctrine must perish.

The People. Yes, yes, we will stand by you. Moses is our Prophet.

IV. Scene.

Traders. This affront will not remain unpunished —
Come, revenge, revenge!

Nathan. He shall dearly pay for his audacity!

Priests and Pharisees. Ha! revenge!

Priests and Pharisees. Ha! revenge!

Booz. Money, oil, salt, doves — he must pay for all!

The Traders. Where is he? We will be revenged upon him.

Joshue. He has gone away.

Abrion. We will follow him.

Traders. He will not escape our vengeance!

Nathanael. Stay friends. The following of this man is at present too large. There might be a dangerous encounter which the blood thirsty Romans would bring to an end by the use of their swords. Trust us! Leave all to our guidance. This transgressor will be sure to receive the punishment which he merits.

Priests and Pharisees. With us and for us, that is your only safety.

Sadoc. His fall is near.

All. And near our victory!

Traders and People. With you, for you, we will take him by force!

Nathanael. We will go at once to the Sanhedrim to make known what has taken place to-day.

Traders. We will go with you — We will have satisfaction!

Nathanael. Come in an hour to the Entrance-court of the High Priests. I will bring your complaint before the Council and plead it earnestly. At the right hour I will call you.

Traders and People. Moses is our Prophet — our Law-giver! Away with all others. For the Law of Moses we will die! Praise be to our fathers! Praise be to our fathers' God!

II. Act.

The Plot of the High Council.

PROLOGUE.

Up from nethermost hell, now all the spirits come forth,
Which from Creation's dawn stubbornly have rebelled.
And for ever have discord
Sowed against the Divine.

Not the ties of blood, nor the Covenant of the Creator,
Is to the boundless hate still sacred, that this fiend kindles;
To turn the faith of mankind —
Turn brother against brother.

Thus it rears-up itself, e'en in the priestly band;
Arrogant human might striving 'gainst Christ the Lord
And they blindly believe that
They are fulfilling God's law.

See Him, ready to drink, drink from the cup of sorrow!
For now the serpentbrood, leagued by the love of gain,
Seek with envy and spite
To bring Him to speedy ruin.

First Tableau:

The Sons of Jacob conspire against Joseph.

Chorus:

The sinful wretches now are gone —
In full light the hideous shape uncloaked —
The mask of virtue from sin's features torn. —
On crime and malice bent,
"Up, let us think on vengeance", wild they cry;
"Let us begin the long determined plot."

Open Thy sanctuary to us, O Lord;
Old times present to us deceiver's plans:
As 'gainst Joseph did Jacob's sons conspire
So shall ye of this fiendish brood,
Full soon for Jesus' death and blood
The fierce, revengeful outcry hear.

See there, the dreamer comes:

"Does it behove him". loud they cry

"To rule us as a King?"

Away with this fanatic!

"Ha! there in that deep pit

May he his plan unfold."

Thus for the Just-One's blood

Thirsteth that murderous horde.

"He is," they cry, "against us;

Our honour is at stake;

To him all are devoted,

They follow us no more.

Come and let us slay him;

None are here to save;

Let us all insist upon it,

Joseph must not live."

O God, destroy this evil band,

Who against Thee now rise up,

And to murd'rous league, in scorn

Of Thine only Son, swear faith.

Almighty, let on them Thy terror fall,

Let Thy righteous anger burn,

Take vengeance on the culprits all,

Strike them down into the dust!

No! never came He to destroy

From the Father's Majesty.

Sinners shall through Him inherit

Pardon, grace and endless joy.

Humbly then we here adore

The great plan of Thy dear love,

We Thy children, O our God.

The High Priests and Scribes take counsel together how they may get Jesus into their power.

I. Scene.

Caiaphas. Worthy Priests! Fathers and Teachers of the people! An extraordinary event is the cause of this extraordinary meeting to-day. Hear it, from the mouth of our wise and worthy Brother.

Nathanael. Am I permitted, wise fathers, to speak first?

Ezekiel and Joshue. Speak, worthy Priest!

Nathanael. You will not be astonished, fathers, that you have been called into Council at this late hour, since it is too well known to each of you, weighing heavily upon the heart of each, — the shame that we have this day witnessed with our own eyes. You have seen the triumphant entry of this Galilean into the streets of our Holy City. You have heard the Hosannas of the infatuated people. You have heard, and some have witnessed, how this man usurped the dignity of the High Priests, and had the effrontery to rule as master in the holy Temple of Jehovah. — What is lacking to the entire overthrow of all our national customs and ecclesiastical rites? One step further, and the holy Law, given by God to Moses, is put aside by the heresy of this deceiver. The statutes of our fathers are despised. The fasts and cleansings are abolished, the Sabbath profaned, God's Priests divested of their office, and the holy sacrifice at an end. That will come!

All. True, unfortunately most true!

Caiaphas. Yes, and more also. Encouraged by the success of his ambitious plans, this man will declare himself King of Israel! Then there will be discord in the land, and rebellion against the Romans; and these will not delay to come with their armies to destroy our people and our Land. Woe to the Children of Israel! Woe to the Holy City! Woe to the Temple of the Lord! if this evil is not stopped while there is yet time. But let us hasten. The responsibility rests with us, friends

and brethren, with us, the Guardians of Sion. To-day we must take a firm resolution, and carry it out without delay and without swerving.—Are you in favour of this?

All. Yes, we are! —

Amiel. A barrier must be placed against the acts of this seducer of the people.

Caiaphas. Tell us plainly your opinion, how this can be accomplished.

Rabbi Archelaus. If I am permitted to express my opinion openly, I must admit, that we are partly to blame that this has gone so far — we — by our forbearance and indecision. — Too mild measures were taken against this threatening evil.

What did we win by our discussions with him — of what use was it that we entangled him with questions, that we proved his transgressions from the doctrines of the fathers, his violations of the Law? — yes of what use even was the anathema pronounced against all those who recognizes him as the Messiah? — worthless trouble! They turn from us! The world is gone after Him! This is the result of our half-measures — if we are to be rid of this Galilean, something must be done at once which should have been done long ago!

We must seize him and imprison him. This is the only way to destroy his power.

All. Yes, this must be done — we are all of one opinion.

Sadok. If he is once in a cell, withdrawn from sight, this credulous people will no longer be taken in by his prepossessing presence and the charm of his discourse; they will gape at no more miracles, — he will soon be forgotten and we shall breathe freely again.

Salomo. In prison darkness he can let his light shine, and to the bare walls declare himself the Messiah sent by God to defy the Priesthood with insulting words.

Oziel. Long enough has he misled the people and turned them against the laws of our forefathers, long enough he has insulted our greatest teachers, has denounced

our pious ceremonies as vain show; the strict virtue of the holy order of the Pharisees he has branded as hypocrisy. Let him suffer in chains for his contempt of the holy teachers and Priesthood.

Ptolomay. That will make a strong impression upon his followers, and will cool their enthusiasm, when he, who proclaimed their freedom, lies in fetters.

Annas. Now, venerable Priests and teachers, a gleam of comfort and joy shines in my heart, that I behold your unanimous resolution. — Ah, an unutterable sorrow weighed upon my soul at the onward progress of the heresy of this Galilean. By my grey hairs, should I live to see the destruction of our holy laws! But now I do not despair! The God of our fathers still lives and is with us. When you, fathers of the people, taking courage boldly intervene, standing firmly together, steadily following this one purpose, our safety is near. Take courage then, and be the deliverers of Israel. Undying fame will be your reward.

All. We are all agreed.

Gerson. The faith of our fathers shall not perish.

Oziel. Israel must be saved!

Caiaphas. All honour to your unanimous resolution, worthy Brethren. Now let us take counsel how we can most surely get this impostor into our power.

Rabinth. To take him now, during the feast, would be hazardous. Who would dare do seize him in the temple or in the public street, surrounded as he is by a crowd which he has inspired with enthusiasm? And at this time, when the infatuation of thousands of people has reached the highest point. We might ourselves bring-about the uprising of the people, which we wish to prevent.

Ezekiel. Yet it must be done at once. This matter admits no delay. Shall we sit still, waiting until after the feast? What if, during the feast, he should raise a tumult among the people. It might so happen that after the feast we should find ourselves in the place that we had destined for him.

alom and Saras. No tarrying! No delay!
osue. We dare not seize him openly now. We must take him by subtily, and secretly. One could spy out where he passes the night. There our men could fall upon him, and without being seen, imprison him where he never again should see the light of day.

Nathanael. Some one can easily be found to trace the fox to his hole if the Sanhedrim see fit to offer a suitable reward.

All. We are all of one mind.

Nathanael. Without doubt excellent service might be rendered, as informers, by the men whom the Galilean humiliated before all the people to-day by driving them with a scourge, from the temple.

They have always been strict observers of the law. Now they thirst to be revenged on this man for his unheard-of encroachment upon their privileges, and for his shameless treatment of them.

Annas. Where are they to be found? It is most desirable to make an agreement with them.

Nathanael. They are already in the outer court. They informed me immediately after the event that they would enter a complaint before the Sanhedrim. I promised them to plead their cause before the Holy Sanhedrim.

Caiaphas. Worthy Priest, notify them that the High Council will hear their complaint. Let them enter.

Nathanael. It will be a joy to them and useful to us.

II. Scene.

Caiaphas. The God of our fathers has not yet withdrawn his hand from us. Moses still watches over us. If we can succeed in gathering only a small group of men from the people, who will stand fast by us, I shall no longer fear. Friends and Brothers! Let us be of good courage! Our fathers look down upon us from Abraham's bosom.

Ezekiel and Josue. God bless our High Priests!

III. Scene.

Nathanael. High Priests and chosen teachers! These men, worthy of our blessing, appear before this assembly, to make complaint against the well-known Jesus of Nazareth, who insulted them to-day in the Temple in the most unheard-of manner, and has done them great harm.

Dathan. We pray the High Council to see that we get satisfaction.

Ephraim. The High Council should grant our demands.

Samuel. You shall receive satisfaction.

The Pharisees. We promise it to you.

Kore. Did not the entire Council permit us to sell in the court of the temple all things required for sacrifices?

Sadoc. Yea, that we did. Woe to those who disturb you in this right!

Booz. And this Galilean has driven us, driven us out with a scourge!

Abrion. And he overthrew the table of money and set free the doves!

Traders. We demand satisfaction.

Caiaphas. The law decrees that you have satisfaction. Your loss will be made good to you from the Temple-treasury. But that this offender may be duly punished we shall require your aid. What can we do, so long as he is not in our power?

Esron. He comes daily into the Temple. There it would be easy to arrest him and carry him off.

Caiaphas. That will not do. You know he has a large following of excited people and there might be a dangerous uproar among them. — He should be brought secretly into our power.

Booz. This would be done most easily at night.

Caiaphas. If you could discover where he withdraws for the night, he could soon be secretly brought into

our hands. Then you would not only have the joy of seeing him punished for the harm he has done you, but you will receive a just reward.

Nathanael. Yes, and you will render a great service to the Holy Law of Moses if you assist in putting down this enemy of the law.

Traders. We will not fail to do it.

Ephraim. We will spare no pains to discover his nightly abiding-place.

Dathan. I 'know one of his followers through whom I could learn his whereabouts if I could offer him a suitable reward.

Caiaphas. When you find him, make all the necessary promises in our name; but lose not a moment, so that before the great feast our end may be attained.

Annas. Observe the deepest silence.

The Traders. This we pledge you.

Caiaphas. And if, my good men, you would have your desire for revenge thoroughly satisfied, spare no pains to influence many others with the fervent zeal that burns in you.

Ephraim. Since the occurrence we have not lost a moment and have already gained many of our friends and relations to our side.

Moses. And we will never rest until we have incited the whole people against him.

Annas. Thereby you will receive the thanks of the High Council.

Caiaphas. Publicly you will then be honoured before all the people, as you were publicly humiliated by this arrogant man.

Kore. We will give our lives for the Law of Moses and for the Holy Sanhedrim!

Caiaphas. Then may the God of Abraham guide you and bless all your steps.

Traders. Long live Moses! Long live the High Priest and the Sanhedrim!

Kore. To-day the Galilean may end his role.

IV. Scene.

Caiaphas. As though strengthened by sweet sleep, I live again. With such men as these we can accomplish our purpose. Now we shall see who will triumph. He with his followers, to whom without ceasing he preached love — a love that included publicans and sinners, and even the Gentiles — or this multitude of people that we are letting loose upon him, filled with revenge and hate. On which side victory will rest there can be no doubt.

Annas. This Victory will be vouchsafed us by the God of our fathers! In my old age I could almost leap for joy!

Caiaphas. Let us disperse, comforted by the expectation of speedy Victory. Praised be our fathers!

All. Praised be the God of Abraham, Isaac and Jacob!

III. Act.

The Parting at Bethany.

PROLOGUE.

He who with steady vision looks through the veil of the Future, sees now nearing the lowering tempest
Which yet gathers threatening to burst with vengeance
Upon His head.

Tarrying still in the midst of His own loved circle,
To these dear friends He hath spoken the word of parting;
A word, alas! that deeply the loving mother's
Soul has wounded.

See how full of sorrow Tobias' mother
Gazing still on the son of her heart departing,
And in streaming tears, pours out her sorrow
And tenderest love.

Even so weeps the mother of God's best Beloved,
When she beholds her loved, her divine Son going
With resolute step to His fate, to wipe out by His death
The sins of mankind.

First Tableau:

The departure of Tobias from his home.

Chorus:

What a bitter grief, O friends,
Agonized the mother's heart,
As, guided by Raphael's hand,
Tobias, — at his father's word,
Hastened to a foreign land!

With a thousand woes and sighs,
Oft on her beloved she calls:
"Come, O come and tarry not,
Light and comfort of my soul,
Happy, soon, return again!

O Tobias, dearest one!
Haste thee to mine arms again,
Tobias, son! with thee alone
Can my heart again content
Joy in fairest happiness.

Comfortless she now laments,
Never of existence glad
"Till a bright and blissful hour
To his mother's breast once more
Her beloved son shall bring."

PROLOGUE.

See the bride in the Song of Solomon lamenting;
She weeps, she laments for the missing bridegroom.
She weeps and searches and has no repose 'till she
Find the object of her affections.

More tranquil the pain in the soul of Mary.
Her heart is, indeed, pierced as with a sword,
But she bears the wound with pious resignation, and
Never loses her trust in God.

Second Tableau:

The lamenting bride of the canticles with eight daughters of Jerusalem

Solo:

Whither is he gone, O whither?
Fairest of the sons of men!
Ah, mine eyes run o'er with weeping —
Tears of tender love for him.

Come, O come, return again!
See my ever-flowing tears:
What, belov'd! dost thou delay
To thy dear heart to clasp me?

Everywhere I look for thee,
Seek for thee in every place,
With the sun's first ray of light
Hastes my heart to meet thy steps.

Ah! what feel I! my beloved!
With what anguish breaks my heart!

Chorus of Daughters of Jerusalem:
Beloved companion, comfort take!
Thy own again will come to thee.

O wait, dear maid, he quickly comes,
And clasps thee to his heart again: —
No cloud can ever darken more
The bliss of that re-union.

Both Choruses:

O come into mine arms, O come!
And clasp me to thy heart again;
And no cloud ever darken more
The bliss of that re-union.

Christ at Bethany. The anointment by Mary-Magdalena, whereat Judas
murmurs, Christ takes leave of His Mother and friends at Bethany.

I. Scene.

Christ. Ye know, my beloved disciples that after two
days is the feast of the Passover. Now let us visit for

the last time our friends in Bethany and from there go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished. Philip. Is the happy day really near at hand, when the Kingdom of Israel will be re-established?

Christ. The Son of Man shall be delivered unto the Gentiles and shall be mocked and spitefully treated and spitted upon; and they shall scourge Him and put Him to death; and the third day he shall rise again.

John. Master what dark and fearful words thou speakest to us — How can we understand them — Explain them to us!

Christ. The hour is come that the Son of Man must be glorified. Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone, but, if it die, it bringeth forth much fruit. Now is the judgment of this world: Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

Thaddæus. What does He mean by this?

Simon. Why does He liken Himself to a grain of corn?

Andrew. Lord! Thou speakest at the same time of humiliation and glorification, of death and rising-again, of shame and victory. I cannot in my own mind unite all these.

Christ. What now is dark as night to you, will be made as clear as day. I have told you this that you may not despair, whatever may come to pass. Believe and hope! When the tribulation is passed, then you will see and understand.

Thomas. Master! I cannot comprehend what you say of suffering and death. Have we not heard through the Prophets that the Messiah will remain forever? Thou, that can raise the dead, wilt not die!

And what can thine enemies do to Thee? A word from Thee and all are destroyed.

Christ. Thomas! Pray for the counsel of God, for that which you canst not fathom. For yet a little while the Light is with you. Walk while ye have the Light, lest the darkness overtake you.

All. Lord! abide with us! Without Thee we are as sheep without a shepherd.

II. Scene.

Simon. Best of teachers! Welcome! What joy that you have not despised my bidding but honour my house with your visit. — My friends, I greet you all!

Christ. Simon! For the last time I can enjoy your hospitality with my disciples.

Simon. Lord! say not so! Oft may the tranquil Bethany shelter Thee from the cares of life.

Christ. Behold! our friend Lazarus!

Lazarus. Lord! conqueror of death! Life-giver! I see Thee once again! I hear the voice that called me from the grave. —

Magdalena. Master!

Martha. Master, welcome!

Christ. God's blessing rest upon you!

Martha. Wilt Thou, Master, vouchsafe to me the happiness of serving Thee!

Magdalena. Thou wilt not despise my offering of love and thankfulness?

Christ. Do, good souls, what you purpose to do.

Simon. Best of teachers! Tarry not to enter under my roof and to refresh Thyself, Thou and Thy disciples, with meat and drink. Come ye also, my friends.

III. Scene.

Christ. Peace be upon this house!

Disciples. And all that dwell therein.

Simon. Lord, all is prepared. Seat Thyself then at table together with Thy disciples.

Christ. Let us then, beloved disciples, accept thankfully the gifts that the heavenly Father hath bestowed upon us through Simon His servant.

Ah Jerusalem! would that my coming were as welcome to thee as to these, my friends! But thou art stricken with blindness!

Lazarus. Yes, best of Masters, the scribes and Pharisees are watching eagerly, if Thou wilt come for the great feast, to Jerusalem, and are planning Thy destruction.

Simon. Oh stay here! here is safety.

Peter. Lord! it is good to be here. Stay here in the quiet retirement of this house, served by those who truly love Thee, until the threatening storm is overpast.

Christ. Away from me, tempter! Thou savourest not of the things that be of God, but the things that be of men. Can the reaper rest in the shade when the harvest is ripe? The son of Man, came not to be ministered unto, but to minister, and to lay down his life a ransom for many.

Judas. But master, if thou layest down thy life, what will become of us?

The Disciples. Ah! then all our hopes are destroyed!

Christ. Be comforted! I have power to lay down my life and I have power to take it up again. This commandment I have received from my father.

Magdalena. (With the box of precious ointment.) Master!

Christ. Mary!

Thomas. What an exquisite fragrance!

Bartholomew. It is the pure, precious spikenard.

Thaddeus. Never before was such an honour shown to our master.

Judas. Why this waste! The money might have been better spent.

Thomas. So it appears to me.

Christ. What do you say among yourselves? Why blame her for what she did out of gratitude and love.

Judas. To pour out this costly ointment! what waste!

Christ. Friend Judas! look at me! This on me, thy Master, waste!

Judas. But Master! I know that thou lovest not useless expenditure. This ointment might have been sold for much and given to the poor.

Christ. Judas, thy hand upon thy heart! Art thou moved only by pity for the poor?

Judas. It might have been sold for three hundred pence — What a loss for the poor and for us!

Christ. The poor ye have always with you, but me, ye have not always. Let her alone, she has wrought a good work upon me. She is come beforehand to anoint my body to the burying. Verily I say unto you wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. Let us arise. Thanks to thee, kind man for thy hospitality. The Father will reward thee!

Simon. Speak not of thanks, good Master. I know and will ever remember all that I owe to Thee.

Christ. It is time to go from hence. Ye dwellers of this hospitable home, fare ye well! My disciples, follow me!

Peter. Lord, wherever Thou wilt, but not to Jerusalem!

Christ. I go where my Father calls me. Peter, if it pleases thee to remain here, thou canst!

Peter. My Lord and Master! Where thou stayest, I will stay; where thou goest there will I go also.

Christ. Then come!

IV. Scene.

Christ. Remain here, dear friends. Once more farewell! Dear tranquil Bethany! Nevermore shall I linger in your peaceful valley.

Simon. Dearest master! wilt Thou really depart from here?

Magdalena. Ah, I have forbodings of 'fearful things! Friend of my soul! My heart, my heart cannot part from Thee!

Christ. Arise, Mary! The night is coming, and the storms of winter are near and boisterous! But! — be comforted! in the dawn of the morning, in the garden of spring thou shalt see me again.

Lazarus. Oh my friend, my benefactor!

Martha. Thou comfort and joy of my heart! Ah! thou goest, never to return?

Christ. It is my Father's will. Beloved! where I am, I carry you in my heart, and where ye are my blessing will be with you. Farewell!

V. Scene.

Mary. Jesus, my beloved son! with tender yearning I hastened with my friends to see Thee once before Thou goest away, ah!

Christ. Mother, I am on the way to Jerusalem.

Mary. To Jerusalem! There is the temple of Jehovah, where once I carried Thee in my arms to offer Thee to the Lord.

Christ. Mother, the time has come when the will of the Father must be fulfilled and I must offer myself. I am prepared for the sacrifice which the Father requires of me.

Mary. Ah! I foresee what this sacrifice will be.

Mary Magdalena. Oh dearest mother! How greatly we wished to keep the best of Masters with us.

Simon. But His resolution is firm.

Christ. My hour is come.

Disciples. Then pray to the Father that He will let it pass by.

The women. The Father will hear Thee, as always.
Christ. My soul is troubled; and what shall I say:
Father! save me from this hour? But for this hour
came I into the world.

Mary. O Simeon! Simeon! venerable man! Now will be
fulfilled what once thou didst prophesy to me: A sword
shall pierce thine own soul also.

Christ. Mother, the will of the Father has ever been
sacred to thee.

Mary. And ever will be. I am the handmaid of the
Lord. What He requires of me, that will I bear with
patience. But one thing, my Son, one thing I beg of Thee.

Christ. What requirest thou, my Mother.

Mary. That I may go with Thee into the fierce struggle
of suffering, that I may go even to death with Thee.

John. What love!

Christ. Thou wilt, dear mother, suffer with me; thou
wilt combat with me my death-combat, and with me
shalt thou celebrate the Victory. Therefore, be com-
forted.

Mary. O God! give me strength that my heart may not
break.

The women. Ah! best of mothers, our tears fall with
thine.

Mary. Then, my beloved Son, I go with Thee to Jeru-
salem.

The women. Dear mother, we will go with thee.

Christ. Thou mayest go hither, but rest now with
our friends from Bethany—I commend to thee, faithful
friends, my beloved mother and the companions with her.

Simon. Oh! Thou leavest to us the sweetest pledge of
Thy love.

Magdalena. After Thee, none is dearer than Thy
mother.

Lazarus. If only Thou, beloved master! couldst remain
here also.

Christ. Comfort ye one another. After two days ye may set out together on the way towards Jerusalem, to be present on the great day of the feast.

Mary. As Thou wilt, my son.

Women. Ah how sadly for us the hours will pass when Thou art far from us!

Christ. Mother, mother! for the tender love and maternal care with which, for three and thirty years, thou hast surrounded me, receive the ardent thanks of thy Son. The Father calls me. Farewell, beloved mother!

Mary. My son, where shall I see thee again?

Christ. There, dear mother, where the Scriptures will be fulfilled: He was led as a lamb to the slaughter, and he opened not his mouth.

Mary. Ah God — Jesus my son! — Thy mother!

All the Women. Oh dearest mother!

Disciples. Ah what calamity awaits us all.

Christ. Do not surrender in the first combat. Stand fast by me.

Disciples. Yea, Master, fast by Thee — with Thee, and for Thee.

The Women and Lazarus. Oh our beloved Teacher!

Simon. The blessing of my house! Come now beloved mother, vouchsafe also to enter into my house.

Magdalena. Oh what a privilege we esteem it.

Martha. To have the mother of our Lord with us!

Lazarus. Ye too, beloved, come to us. Our sorrow and tears we will mingle together.

All. Ah would that the beloved Teacher might return.

IV. Act.

The last journey to Jerusalem.

PROLOGUE.

People of God, behold, thy Saviour is near at hand!
The long-promised One is come, is come at last to thee.
Oh hear Him, follow His leading,
Blessing and life unto you he is bringing.

But blind and deaf remains vain Jerusalem,
Thrusting away the hand lovingly held out to her.
Therefore the Highest from her His face has turned —
So leaves her to sink down to destruction.

Queen Vashti once disdaining to attend the royal feast,
Enraged there by the king who swore to banish her
From his presence and to choose a
Gentler soul for his consort.

Thus too will the synagogue also be thrust away,
From her will the kingdom of God be taken and intrusted
Unto another people who
Shall bring forth the fruits of righteousness.

T a b l e a u.

Vashti rejected and Esther chosen Queen.

C h o r u s :

Jerusalem, Jerusalem, awake!
And know what yet belongeth to thy peace:
But waverest thou — the time of vengeance comes
Unhappy one! with awful blow it strikes.

Jerusalem! Jerusalem!
Return thee to thy God!
Scorn not, with evil mockery,
The warning call of grace;
That not, unhappy one, on thee
In measure full one day be poured
The anger of our God most High!

But ah, — alas! the prophet-murd'ress,
With evil mind she rushes on.

Therefore, thus saith the Lord,
This people I will have no more.

See Vashti — see the proud one is cast out!
Showing God's purpose for the Synagogue.

"Remove thee now from off my throne,
Proud Queen! deserving not the crown,"

Thus Ahasverus speaks in wrath.

"Thine, fairest Esther, thine it is
This day beside the King to reign,
Here chosen for the royal throne."

"The time of grace hath pass'd away;
I will cast out this proud nation,
Even as I live," thus saith the Lord.

"A better people I will choose —
Espoused to me for evermore,
As Ahasverus Esther chose."

Jerusalem! Jerusalem!
Ye sinners! hear the word of God.
Even still would ye find grace,
Destroy from out your inmost hearts
The leaven of your sins.

Christ goes with his disciples towards Jerusalem. He weeps over the city. Sends two of his disciples to prepare the Passover-lamb. Judas meditates on the betrayal of his Master.

I. Scene.

John. Master! see what a magnificent view of Jerusalem,
from this point!

Matthew. And the majestic temple! What stones
what a stately building!

Christ. Jerusalem! Jerusalem! If thou hadst known,
even thou, at least in this thy day, the things which
belong unto thy peace! But now they are hid from
thine eyes.

Peter. Master? wherefore art thou so sorrowful?

Christ. Ah Peter! the fate of this unfortunate city goes to my heart.

John. Master! tell us what will be this fate?

Christ. The day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another.

Andrew. But why will this sad fate come upon the city?

Christ. Because she knew not the day of her visitation. Ah! the murderess of the prophets will even put the Messiah to death!

All. What a dreadful deed!

James. God forbid that the city of God should be charged with this curse!

John. Oh! dear Master! for the sake of the Holy City, for the sake of the temple of Jehovah, I pray Thee go not thither — so that the opportunity may not be given to evil-doers to fulfil this most dreadful calamity!

Peter. Or go thither and reveal Thyself in Thy glory, that the good may rejoice and the evil-doers tremble.

All. Yes, do so!

Philip. Crush down Thine enemies!

All. And establish the kingdom of God among men!

Christ. Children! what ye desire will be accomplished in due time. But my ways are ordered by my Father; and thus is it spoken by the Lord: My thoughts are not your thoughts, nor your ways my ways. Peter!

Peter. What wilt thou, Lord?

Christ. To-day is the first day of unleavened bread, on which the law commands that the passover be kept. Ye two, thou and John, go before and prepare the Easter-lamb that we may eat it this night.

Peter and John. Where wilt thou, Lord, that we prepare?

Christ. When ye have entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth-in, and ye shall say to the good-man of the house: The Master saith unto thee: Where is the guest-chamber where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished; there make ready.

Peter and John. Thy blessing, dearest master!

Christ. God's blessing be upon you.

II. Scene.

Christ. Follow ye me for the last time into my Fathers house. To-day go ye with me. To morrow —

Judas. But Master, permit me: If you will really leave us, make some provision for our future. See this, there is scarcely enough for one day more.

Christ. Judas, be not more troubled than is necessary.

Judas. What a good thing it would be if we had the value, uselessly wasted, upon that precious ointment! Three hundred pence! How long we might have lived on this without anxiety.

Christ. Ye have never lacked anything, and believe ye never will lack.

Judas. But master, when Thou art no longer with us, friends will desert us and then. —

Christ. Friend Judas, beware that the tempter does not overcome thee!

All. Judas, do not trouble the Master.

Judas. Who will provide, if I do not? Have I not charge of the money bag, by order of the Master?

Christ. Thou hast, but I fear, —

Judas. And I fear too, that it will soon be empty and remain empty.

Christ. Judas, forget not my warning! Now let us go. I desire to go into the house of my Father.

III. Scene.

Judas. Shall I follow Him? I have no longing to do so. The bearing of the Master is inexplicable. His great deeds led us to hope that He would reestablish the Kingdom of Israel. But it will never be, He does not grasp the opportunity when it is offered to Him. And He speaks continually of parting, and of death and comforts us with mysterious words of a future which for me is too distant and too dark. I have hoped and waited long. I am weary of hoping and waiting. I see it now, there is nothing in prospect but to live in continual poverty and misery. Instead of sharing with Him in His glorious kingdom, to be persecuted and imprisoned. I will withdraw while there is time. Fortunately I have always been prudent—and careful and now and then have laid aside a little for myself out of the general purse, in case of need—I can use that now until I shall find other means. Oh! how well—I can not think of it without anger,—how well would the three hundred pence serve me now which that foolish woman wasted on an empty honour!—Had she put the value of the ointment into our bag, then now—now when our company is dispersed as it seems likely to be, the purse with its contents would remain in my hands. Then I should be provided for, for a long time—Now I must look about for some means of livelihood.

IV. Scene.

Dathan. Judas — The place is favourable. He is alone; who knows, perhaps the opportunity is already in my hands. He seems in great perplexity; — this I must make use of, as a means to win him. An extraordinary reward depends upon it. Friend Judas!

Judas. What is the matter? — Who art thou?

Dathan. Thy friend! Has any misfortune befallen thee? Thy deep meditation seems to betray it.

Judas. Tell me, who art thou?

Dathan. Thy friend, thy brother.

Judas. Thou? My friend, my brother?

Dathan. At least I so desire to be. How is it with the Master? I should like to be one of his company.

Judas. Thou? One of his company — and I —

Dathan. Hast thou perhaps forsaken him? Tell me, tell me, frankly, that I may know how to act!

Judas. If thou canst keep silence, I will tell thee something.

Dathan. Certainly, my friend, be assured of it.

Judas. No, things are not going well with him. He says Himself that His last hour is come. I have resolved to withdraw from His company, for He will bring ruin upon all of us. I have charge of the purse — but look — see the condition of it.

Dathan. Friend, then I will remain as I am.

V. Scene.

Judas. Who are these? What do they wish? I will say no more.

Kore. Stay, friend, ye will not repent it.

Judas. Wherefore are ye come?

Kore. We are returning to Jerusalem, and, if it pleaseth thee, will bear thee company.

Judas. Will ye perhaps follow the Master?

Abrion. Has he gone to Jerusalem?

Judas. Yes, and for the last time, He says.

Moses. For the last time? Will he then quit Judea no more?

Judas. Why do ye question so eagerly? Will ye be His disciples?

All. Why not, if it offers good prospects?

Judas. I see no brilliant prospects.

Dathan. Explain more exactly; why will He bring ruin upon ye all?

Judas. He says continually: take no thought for the morrow! If anything happens to Him to-day or to morrow, then we shall be left penniless. Is that the care of a Master for His own?

Abrion. Then hast thou certainly no very brilliant prospects.

Judas. Only to-day, He permitted the most senseless waste, when a foolish woman thought to do him honour. When I remarked upon it, I received only reproachful looks and words.

Moses. And thou canst still care for him?

Boos. And thou wilt still remain with him?

Dathan. I think it is high time to provide for thine own future.

Judas. That is what fills my mind — But where is the chance to better my condition?

Dathan. Thou needest not to seek long — The way to fortune lies before thee.

Judas. Where? How?

Ephraim. Hast thou not heard of the proclamation of the Sanhedrim?

Judas. About what?

Moses. A better opportunity to make thy fortune you will never find again.

Judas. Tell me, what is the proclamation of the Sanhedrim?

Dathan. Whoever will give information of the nightly abiding place of Jesus of Nazareth will receive a great reward!

Kore. Dost thou hear! A great reward!

Judas. A great reward? That is worth listening to.

Moses. And who can earn it easier than thou?

Dathan. Our success is near.

Abrion. See, fortune comes to meet you.

Ephraim. Brother do not trifle with your luck!

udas. A fine opportunity. Shall I let it slip through my hands?

Dathan. Do not think, Judas, that it will end here. Thou wilt gain the highest favour of the Sanhedrim — They will do still more for thee — who knows what may yet be in store for thee?

Kore. Friend, consent!

Traders. Thy hand upon it, thy hand upon it!

Judas. Well, so be it.

Dathan. Come, Judas, we will go with thee at once to the Sanhedrim — There we will talk further of it.

Traders. Come, brother!

Judas. First I must hasten after the Master. I will then discover all, in order to be sure.

Dathan. We will go at once to the Sanhedrim and announce thy coming — when and where shall we meet?

Judas. In three hours I will come into the street of the Temple — Await me there.

Dathan. Good!

Traders. Friend, brother! a man —

Judas. My word for it!

VI. Scene.

Judas alone.

Judas. My word is given. I will not rue it. Would it not be the greatest mistake to throw away this goodly sum of money that I can earn without the least trouble? Shall I turn aside from this good chance? My fortune is made — it cannot fail. I will do what I have promised, but they must pay me in advance. If the Priests succeed in imprisoning the Master and He is ruined, then I have my mite laid-by, and further, I shall be known through all Judea as one who aided in saving the Law of Moses, and can lay claim to still greater reward—If the Master is victorious and reveals Himself in His majesty — then — then — I will throw myself repentant at His feet; I

know how good He is — I have never heard that He has repelled a penitent who came to Him — He will receive me again; I can then be credited with bringing the matter to an issue. Therefore I will not renounce the Master altogether — I will not burn the bridges behind me, so that I can return if the road in front of me is not good — Ah! that is well thought-out. Judas, you are clever — But I am afraid to face the Master. I can not bear His searching look — and my companions, I fear they will read in my face that I am — no, that I will not be — a traitor I will never be — what harm is there if I tell the Jews where the Master is to be found at a certain hour — that is not treachery — treachery implies much more — then — away with doubts. Take courage Judas — your maintenance depends on this.

VII. Scene.

A Street with a well.

Baruch. There is much of business going on to-day and there will be much work to be done for the Passover — That is to be expected from this vast crowd of people. My master must expect many guests, for he is busily occupied arranging the house.

John. See, here is some one at the well.

Baruch. There must be something of special importance to take place at the Passover, as there is such a crowd in the city and the members of the Council are running so hurriedly hither and thither.

Peter. This is the man; he carries the water-pitcher which the Master gave us as the sign.

John. Let us follow him.

Baruch. Do ye wish to see me, good friends? Welcome!

John. We would speak with the master of the house.

Baruch. Do ye perhaps wish to celebrate the Passover here?

Peter. Yes, the Master has charged us to make this request.

aruch. Come then with me — It will be a joy to my master to receive you into his house. See here he comes. Master here are Guests who desire to eat the Passover here.

Mark. Welcome, Strangers, with what can I serve you?
Peter. Our Master bid us say: My time is at hand, where is the guest-chamber where I may eat the passover with my disciples. In thy house I will, with my disciples, keep the passover.

Mark. Oh, what Joy! — I recognize you. Ye are the disciples of the great miracle-worker, who restored my sight. How have I deserved that of all the houses in Jerusalem, He should choose mine in which to eat this holy meal! Oh! happy man that I am! My house will be blessed by His entrance. I will show you at once the room.

Peter and John. Good master! we follow thee.

V. Act.

The last Supper."

PROLOGUE.

E'er the God-like friend forth to His suffering goes,
He, urged by infinite love, offers Himself up for His own;
As their souls nourishment during
Their pilgrimage here upon earth.

Ready to offer Himself, o holy feast He consecrates,
Which, through all the centuries, unto the end of time,
For redeemed humanity
His unending love shall proclaim.

In the desert drear, with manna sent from heaven.
Israel's Children wondrously the Lord once did supply
And made their hearts rejoice
Too, with the grapes out of Canaan.

But a better feast, truly from heaven come down
Jesus offers us now; for out of the mystery of
His body and blood
Flow for us grace and salvation.

First Tableau:

The Manna in the Wilderness.

Chorus:

The hour now draweth near,
Fulfillment now begins
Of all, which by His seers,
God to mankind hath made known.

"In this folk," so saith the Lord,
"Have I no pleasure more,
And sacrifice will I
No more from them receive.

A new feast I establish,"
Thus saith the Lord: "And it shall be
Throughout the world's great circle
An off'ring of this covenant."
The miracle in the desert of Sin
Points to the new covenant Feast.

Good is the Lord, the Lord is good!
The people who hunger He satisfies
With a new Food
In wondrous wise.

But death all those hath swept away,
Who in the wilderness of Sin
Did eat in fulness of that bread;
The second covenant's holy Bread,
Spirit and soul preserves from death
When worthily enjoyed.

Second Tableau:

The Grapes brought by the spies from Canaan.

Chorus:

Good is the Lord, the Lord is good!
Once hath He to His people
The best juice of the vine
Given from Canaan's land.

Yet this, the gift of Nature
For needs of body only,
By God's Will was designed.
The second cov'nant's holy wine
Will be, itself, the Son's own blood —
Thirst of the soul to quench.

Good is the Lord, the Lord is good!
In the new covenant He gives
His Flesh and Blood at that high Feast
In Salem's upper room.

(During the Lord's Supper a female quartette sings):

"Oh the humbleness! — oh the love!
See the Saviour kneeling
At the feet of His disciples,
Menial service to perform."

Jesus celebrates with his disciples the Passover and institutes the Last Supper in remembrance of Him.

I. Scene.

Christ. With desire I have desired to eat this Passover before I suffer: For I say unto you I will not any more eat thereof until it is fulfilled in the kingdom of God. Father, I thank thee for this drink of the vine. Take this and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The Disciples. Ah Master! then this the last Passover!

Christ. A new wine I will drink with you in the Kingdom of God my Father, as it is written: Ye shall drink of the fountain of eternal life.

Peter. Master, when this kingdom shall be revealed, how will the places be divided?

James the Elder. Which among us will be first?

Thomas. Or will each have a special dominion assigned to him?

Philip. That would perhaps be the best. Then no more strife would be raised between us.

Christ. So long have I been with you and you are still so taken-up with the things of this world! Indeed, I prepare for you who have continued with me in my temptation the kingdom, as my Father hath appointed unto me, that ye may eat and drink with me in my kingdom and sit on the thrones judging the twelve tribes of Israel. But mark ye well, the kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Now sit down, beloved disciples.

Disciples. What is he going to do?

Christ. Peter, reach me thy foot.

Peter. Lord dost Thou wash my feet?

Christ. What I do, thou knowest not now; but thou shalt know hereafter.

Peter. Thou shalt never wash my feet!

Christ. If I wash thee not thou hast no part with me.

Peter. Lord, not my feet only, but also my hands and my head.

Christ. He that is washed needeth not save to wash his feet, but is clean every whit. And ye are clean, but not all. Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If then I, your Lord and Master have washed your

feet; ye also ought to wash one anothers feet, for I have given you an example, that ye should do as I have done to you. Verily, verily, the servant is not greater than he, that sent him. If ye know these things, happy are ye if ye do them. Children, not much longer shall I be with you, but that my memory die not among you, I will leave you an everlasting memorial, that I may be always with you and live with you. The old Covenant which my Father made with Abraham, Isaac and Jacob has reached its end.

And I say unto you a new Covenant begins that I to-day solemnly institute with my blood, as the Father has appointed, and this will last until all be fulfilled. O Father, give your benediction! Take, eat, this is my body which is given for you. Do this in remembrance of me. Take this and drink ye all of it, for this is the New Testament in my blood which is shed for you, and for many, for the remission of sins. So oft as ye do this, do it in remembrance of me.

John. Beloved Master! I will never forget Thy love. Thou knowest that I love Thee.

All (except Judas). Oh best Beloved, we will be forever united with Thee.

Peter. This blessed feast of the New Testament will be continued among us according to Thy command.

Matthew. And as oft as we celebrate it, we will remember Thee.

All (except Judas). Oh heavenly friend! Oh best beloved teacher!

Christ. My children! Abide in me and I in you. As the Father hath loved me, so have I loved you; continue ye in my love. But — Ah, what shall I say? The hand of my betrayer is with me at the table.

The disciples. What! a traitor in our midst?

Peter. Is it possible?

Christus. Verily, verily, I say unto you, one of you will betray me.

Andrew. Lord, one of us twelve?

Christ. Yes one of the twelve! He that dippeth his hand with me in the dish, the same shall betray me.

Thomas and Simon. Who can this false one be?

Matthew. Lord, Thou canst see all hearts, Thou knowest it is not I.

James. Make him known, this infamous one!

Bartholomew. I should sink in the earth for shame if it were I.

Thaddeus. Lord is it I?

Judas. Lord is it I?

Thaddeus. Rather would I give my life for thee than do such a deed.

Christ (to Judas). Thou hast said. (to the disciples.) The Son of Man goeth, as it is written, but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born.

Peter. Of whom does He speak?

John. Who is it, Lord?

Christ. He it is to whom I shall give the sop when I have dipped it.

Disciples. Who can it be?

Christ (to Judas). What thou doest, do quickly!

Thomas. Why does Judas leave?

Simon. Probably the Master has sent him to buy something.

Thaddeus. Or to bestow alms upon the poor.

II. Scene.

Christ. Now is the Son of Man glorified, and God is glorified in him.

It God be glorified in him. God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you; and as I said unto the Jews. Whither I go ye cannot come, so now say I unto you.

Peter. Lord, whither goest thou?

Christ. Whither I go thou canst not follow me now, but thou shalt follow me afterwards.

Peter. Why cannot I follow Thee now? I will lay down my life for Thy sake!

Christ. Wilt thou lay down thy life for my sake?

Simon, Simon. Satan desires to have thee, that he may sift thee as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren.

All ye shall be offended because of me this night; for it is written: I will smite the shepherd and the sheep of the flock shall be scattered abroad.

Peter. Though all men should be offended because of Thee, yet will I never be offended.

I will go with Thee both to prison and death.

Christ. Verily, verily, I say unto thee, Peter, that in this very night, before the cock crows twice thou shalt deny me thrice.

Peter. Though I should die with Thee, yet will I not deny Thee.

All. Master, we also will remain ever true to Thee, none of us will betray Thee!

Christ. When I sent you without purse, scrip and shoes, he that hath no sword, let him sell his garment, and lacked ye any thing?

All. No, nothing.

Christ. But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.

For it is the time of trial; and I say unto you that this that is written must yet be accomplished in me: And he was numbered among the transgressors.

Peter and Philip. Lord, behold, here are two swords.

Christ. It is enough. Let us arise and render thanks. Praise the Lord all ye people! Praise Him, all ye na-

tions! For His merciful kindness is great toward us, and the truth of the Lord endureth for ever.

Christ. Little children why are ye so sad, and why look ye at me so sorrowfully?

Let not your hearts be troubled, ye believe in God, believe also in me. In my father's house are many mansions, and I go to prepare a place for you. And I will come again and receive you unto myself, that where I am there ye may be also.

I will not leave you comfortless. Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you.

Keep my commandments that ye love one another, as I have loved you.

By this all men shall know that ye are my disciples, if ye love one another. Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me.

But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

Arise let us go hence.

VI. Act.

The Betrayer.

PROLOGUE.

To the open enemies now goes the treacherous
Friend, and behold a few pieces of silver suffice.
To efface from the heart of Iscariot, all
Love and fidelity.

Wickedly goes he, the wretch most abandoned,
To barter a soul, concluding his shameless bargain;
Agreeing to sell, for a traitors reward, the
Noblest of teachers.

The same spirit hardened the sons of Jacob,
That they without mercy, sold their own brother;
For an accursed price, him, into foreign usurers
Hands they delivered.

When the heart pays homage to the idol of lucre
Then all the nobler feelings are deadened.
Honour is venal, and therewith a man's word, and
Love too and friendship.

Tableau:

Joseph sold by his Brethren.

Chorus:

What shudders run through all my limbs!
Where go'st thou, Judas, full of rage?
Art thou the one, who the Master's blood
Wilt sell? Dost remember vengeance?
Ye thunders — lightnings cast him down —
Crush, rend this wretch in pieces!

"One amongst you shall betray me!"
Three times this word the Master spake.
By greed seduced to blackest deed
One from the Supper quickly went;
Alas! one who by Him was chosen
Into the circle of His friends.

Oh! turn back from this way of sin!
Complete not, oh! that blackest deed!
But no — by greed made deaf and blind,
To the Sanhedrim Judas hastes;
With wicked heart he now repeats
What once was done in Dathan's field.

"The boy, we offer him for sale,"
Thus here speak Joseph's brothers —
"What will ye offer us for him?"
They quickly give, for the poor gain
Of twenty silver pieces told,
Their brother's life and blood.

“What give ye? how reward ye me?”

Also Iscariot says, “If I
My Lord betray to you?”
For thirty silver-coins he makes
The bloody bargain: — Jesus is
To the Sanhedrim sold.

What this sad scene to us sets forth
Of this world is an image true.
How often have ye by evil deeds
Your God e’en thus betray’d and sold!

On Joseph’s brethren ye pour
Curses, and on the Iscariot;
And yet in the same paths ye tread;
For envy, greed, and brother’s hate
Unceasingly exterminate
Man’s peace, and joy, and blessedness.

Judas comes to the Sanhedrim and promises to deliver his Master into the hands of the Pharisees for thirty pieces of silver. The Pharisees are planning the death of Jesus.

I. Scene.

Caiaphas. Assembled Fathers! I bring you good tidings. The pretended Prophet of Galilee will, I hope, soon be in our hands. Dathan, the zealous Israelite has won over a trusted follower of the Galilean, who will let himself be used as guide, so that we may take him by night. Both are already here, and await only the summons of the High Council.

Several. Bring them in.

Caiaphas. Yes, call them.

Josaphat. I will call them.

Caiaphas. Yes, call them. First I would ask what price we must pay this man for his deed?

Nathanael. We are directed by the law of Moses. A slave is valued at thirty pieces of silver.

Amron. Yes! yes! The false Messiah is only worth a slave’s price.

II. Scene.

Dathan. Most learned Council. I have executed your behest and bring this man before the Elders, who for a sufficient reward is willing to give your and our enemy into your hands. He is the Galilean's trusted follower, and knows his ways and secret abiding-place.

Caiaphas. Dost thou know the man whom the High Council seeks?

Judas. I have been in His company a long time and know Him and where He abides.

Caiaphas. What is your name?

Judas. I am called Judas, and am one of the twelve.

All. Yes, we have seen him in His company often.

Caiaphas. Art thou fully determined to do our bidding.

Judas. I give you my word.

Caiaphas. Thou wilt not repent it? What brought thee to take this step?

Judas. The friendship between us began to cool, and now I have broken with Him altogether.

Caiaphas. What led to this?

Judas. I think His day is over. Besides I have determined to keep to the lawful authorities. It is always better. What will ye give me if I deliver Him into your hands?

Caiaphas. Thirty pieces of silver, to be paid thee at once.

Dathan. Hark only, Judas! Thirty pieces of silver! What a gain!

Nathanael. And hark ye Judas, that is not all. If thou dost thy work well thou shalt be still more highly favoured.

Ezekiel. Thou canst be a rich and esteemed man.

Judas. I am satisfied. My star is rising.

Caiaphas. Rabbi, bring the thirty pieces of silver from the treasury, and pay them out before the assembled Council. Is that your will?

All, except Nicodemus and Joseph of Arimathea. Yes! yes! That is our will.

Nicodemus. What! Can ye conclude such a godless bargain! And thou, base wretch dost thou not blush to sell thy Friend and Master? Thou god-forgetting traitor whom the earth shall swallow up. For thirty pieces of silver wouldst thou sell thy most loving friend, who has done thee naught but good? Ah! wait, this blood-money will cry to heaven for vengeance, and burn deep in thy avaricious soul.

Josua. Do not trouble thyself, Judas, at the speech of this zealot. Let him be a disciple of this false prophet, but do thou thy duty as a disciple of Moses and servant of the lawful authorities.

Rabbi. Come, Judas, be a man and take the thirty pieces of silver.

Judas. Ye may trust to my word.

Saras. But this work must be accomplished before the feast.

Judas. Even now is the best time. This very night shall he be in your hands. Give me an armed band that he may be surrounded and every way of escape cut off.

Annas. Let us send the Temple-Watch with him.

Ezekiel. Yes! yes! order it so.

Caiaphas. It would be well to send some members of the holy Sanhedrim with them, to have supervision, that all may be according to order.

All. We are prepared to go.

Ezekiel. The high priest may choose.

Caiaphas. If the choice is left with me, I name: Nathan, Josaphat, Soloman, and Ptolemy—you may see that the watch is held in readiness.

The four. We will see, with pleasure, that the commands of the High Priest are fulfilled.

Caiaphas. But Judas, how will the band recognize the Master in the darkness?

Judas. They must come with torches and lanterns, and I will also give them a sign.

Priests and Rabbi. Excellent, Judas, excellent!

Judas. Now I must hasten away to plan it all out. Then I will return, to fetch the armed men.

Nathan. But I go with thee, Judas, never to leave thy side until thy task is accomplished.

Judas. I await your men at the Betphage Gate.

III. Scene.

Caiaphas. All goes exactly as we wish. But now, reverend fathers, we must look the great question in the face. What shall we do with this man, when God has delivered him into our hands?

Adoc. He should be thrown into the deepest and darkest dungeon, laden with chains and well guarded—there he will remain buried alive.

Caiaphas. Which of you will stand surety that his friends will not raise an insurrection among the people to free him, or that the guard would not be bribed to deliver him. — Could he not, by his magic art, break his fetters? Who will be surety against this? I see that you do not comprehend. Hear then, the High Priest. Is it not better that one man die than that the whole nation perish? — He must die! Without his death there is no peace in Israel, no security for the law of Moses — no hour of peace for us!

Rabbi. God has spoken through His High Priest! Only by the death of Jesus of Nazareth can and must the people of Israel be saved.

Nathanael. This word has been burning on my tongue — now it is spoken. He dies — the enemy of our fathers?

Josua. The thoughts of our hearts have found utterance by the mouth of our High Priest.

All. He must die, he must die for our safety!

Annas. By my grey hairs I will not rest until the blood of this deceiver washes out this shame.

All. He must be sent to the nether world — from there he will never more return!

Nicodemus. Fathers! am I permitted to speak?

All. Speak, speak!

Nicodemus. Has the sentence of death been pronounced upon this man before He has been heard, without trial, without the examination of witnesses? Is this right and just?

Is such a proceeding worthy of the fathers of God's people?

Nathanael. What! wilt thou accuse the Council of being guilty of injustice?

Sadok. Knowest thou not the Statutes of our holy law?

Nicodemus. I am well initiated in the law of Moses, and therefore I know that sentence cannot be pronounced until full evidence has been heard.

Josua. What need we of any further witnesses — have we not ourselves heard his words and witnessed his lawless deeds?

Nicodemus. Yes, ye are all: accusers, witnesses, and judges! But I have heard the inspired teachings of this Man of Nazareth and seen His great deeds — they are worthy of belief and admiration — not disdain and punishment.

Caiaphas. What betrayest thou by thy speech? This miscreant deserves admiration? Admiration? Thou cleavest to Moses and wilt still defend that which the law condemns? Up, fathers — the law calls for vengeance!

Ezekiel. Leave thou our midst if thou holdest to thy word.

Joseph of Arimathea. I agree with Nicodemus. No deed of this Man can be shown that declares Him worthy of death. He has done nought but good.

Caiaphas. Speakest thou also thus? Is it not everywhere known how he desecrated the Sabbath? How he by his

od
the
seditions teaching misleads the people? How he by the aid of Beelzebub performed his worthless miracles? How he gave himself out as God, when he is only human?

All. Hearest thou?

Joseph of Arimathea. Yes, envy and malice have misconstrued His words, and ascribed false motives to His noble and beneficent acts. That He comes from God, His divine deeds bear witness.

Nathanael. Ha! We know thee now! For a long time thou hast been a secret follower of this Galilean — at last thou hast declared thyself!

Annas. Have we then traitors to the holy Law in our midst? Even thus far has the seducer thrown his net?

Caiaphas. Why are ye then here, Apostates! Go forth and follow your prophet, that ye may see him once again, before his hour strikes. For that he must die, is irrevocably decided.

All. Yes, he must die. That is our decision.

Nicodemus. I curse this decision — I will take no part in this vile deed of blood!

Joseph of Arimathea. Neither will I remain where the innocent are put to death — I swear it before God, my heart is clean.

IV. Scene.

Josua. Let us rejoice that we are rid of the traitors — Now we can express our minds freely.

Caiaphas. By all means, brethren, it will be necessary that we sit in formal judgment upon this Man, to examine him and bring witnesses against him, so that the people may not be confirmed in the opinion that we only persecute him through hate and envy.

Rabbi Jakob. Yes, two or three witnesses — So it is written in the law.

Samuel. Witnesses will not be lacking. I will see to that.

Dariabas. The sentence stands fast. But in order not to offend the weak, we must carry it out in judicial form.

Ezekiel. And should the formalities not be sufficient, we will carry it through by force of will.

Rabbi. Whether more or less guilty, that matters not. Public welfare demands that he be put out of the way.

Caiaphas. For the rest, it would be the safest for us, if we should carry it out through the Governor of the Province and have him condemn this man to death. Thus would all responsibility be taken from us.

Nathanael. We can try it. If it does not succeed, there is always a way open, with a multitude of our trusted people the sentence can be carried out in a riot, without our taking part in it openly!

Rabbi. And as a last resort, a hand can be found that, in the dungeon's silence, will rid the holy Sanhedrim of its enemy.

Caiaphas. Well, circumstances will show what must be done — now let us separate; but hold yourselves in readiness to come together at any hour this night, if I call for you. The thing must be brought to an immediate conclusion: there is no time to be lost. The determination is: — he dies.

All. He dies — the enemy of our holy Laws.

VII. Act.

The Garden of Gethsemane.

PROLOGUE.

As Adam combats, pressed down by life's burden,
With strength exhausted, in the sweat of his brow
His guilt thus atoning, so the
Sins of humanity press down the Saviour.

Engulfed in a sea of infinite sorrow
And with ponderous weight His head bowed-down,
Sweat of blood His countenance covering,
Fights He His fiercest fight on Mount Olivet.

Already draws near now, as guide of ensnarers,
Iscaiot, the betrayer, the once loved disciple.
Infamously misusing, for treachery,
The token of love as the sign of betrayal.

So treacherous too was Joab to Amasa,
When once to his heart with feigned love he pressed him,
The kiss of friendship upon his lips,
And in his heart, ah! the point of the dagger!

First Tableau:

Adam and Eve at Work.

Chorus:

Judas, lo, ate hallowed bread
At the Last Supper,
With unhallowed conscience —
And an evil spirit at once possessed him.
“That thou doest”, spake the Master,
“Judas! — see, thou do it quickly,
From the guest-room went he quickly,
Hastened to the Synagogue,
And his Master there he sold.

Soon completed — soon is ended
This most horrible of deeds.
Alas! to-day, e’en in this night,
Judas his Master will betray.
O come ye all with Jesus then
Behold his sufferings, pain and death.

O what labour, O what heat
Must our Father Adam bear!
Ah! a stream of sweat runs down
Over brow and countenance.
This is the fruit of sin.

God's curse oppresseth nature,
Therefore yields she for hard sweat,
And for toilsome industry,
Only sparingly her fruits.

Thus so hard it is to Jesus
(When on Olive's Mount He strives)
That a stream of bloody sweat
From each holy limb is forced.
This is the strife of sin!
For us the Saviour struggles.
In His own blood combats He —
Yet conquering with high heart
Drinks the cup of suffering.

Second Tableau:

Joab murders Amasa.

Chorus:

(Part of chorus is echoed, from behind the rocks.)

The scene near Gibeon's rocks —
Judas repeateth — Simon's son.
Ye rocks of Gibeon!
Why stand ye thus unhonoured —
Ye, late the land's proud boast —
As though with mourning veil wrapt round?
Speak, I adjure thee, say — what deed was done?
Flee, wanderer!

Accursed be this blood-stained spot!

Pierced by assassin's hand here fell once Amasa,
In holy friendship's greeting trusting,
By Joab's false brother-kiss deceived.
Curse on thee!

The rocks complain of thee,
The blood-soaked earth takes vengeance,
Be silent, rocks of Gibeon!
And hear, with horror,
What eye beholds on Olive's Mount.
Judas, the Son of Man betrays
Alas! with hypocrite's vile greeting

And with false, deceiving kiss,
For contemptible lust of silver
Into his murderers hands.
Oh rocks of Gibeon!
Cursed he, who his friend betrays
With dissembling Kiss of love
Judas now the innocent approaches
While in his heart broods treason
Accursed he! This on the rocks shall sound
Accursed he, re-echo from the rocks!

Christ's agony — Judas betrays Him with a kiss — taken prisoner by the
armed band.

I. Scene.

Near the Garden of Gethsemane.

Judas. Now be watchful! We are approaching the place.
Thither the Master withdraws himself from Jerusalem,
to spend the quiet night in solitude.

Soloman. What if we should be observed by his disciples?

Judas. As the attack is unexpected there will be no resistance.

Soldiers. If they attempt it, we will let them feel our steel!

Judas. Do not trouble yourselves — He will be in your hands without a swordthrust.

Josaphat. But how shall we distinguish the Master in the darkness? How can we be sure that we have not taken one of his followers prisoner?

Judas. I will give you this sign — when we come to the garden, observe closely — I will hasten forward, whomsoever I shall kiss, that same is he: hold him fast.

Kore. Good, this sign makes us sure.

Ptomely. Hear ye? Ye shall know the master by the kiss.

All. We hear it, and will be on the watch for it.

Judas. Now, let us hasten. It is time. We are not far from the Garden.

Josaphat. Judas, if we succeed with this night's work, then you will reap the richest fruit as your reward.

Esron. From us also you will receive a handsome gratuity.

The armed band. Only wait, thou instigator of mobs, thou wilt soon have what thou deservest.

II. Scene.

The Garden of Gethsemane.

Christ. Verily, verily, I say unto you, ye shall weep and lament, but the world will rejoice; ye shall be sorrowful, but your sorrow will be turned into joy. For I will see you again, and your hearts shall rejoice, and your joy no man taketh from you. I came forth from the Father and am come into the world; again I leave the world and go to the Father.

Peter. Now Thou speakest plainly and speakest no proverb.

James, the elder. Now we are sure that Thou knowest all things.

Thomas. By this we believe that Thou camest forth from God.

Christ. Do ye now believe? Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone. And yet I am not alone, because the Father is with me. Father! the hour is come; glorify Thy Son that Thy Son also may glorify Thee. I have finished the work which Thou gavest me to do. I have manifested Thy name unto the men which Thou gavest me out of the world. Holy Father! keep them through Thine own name. Sanctify them through Thy truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one, as Thou, Father! art in me and I in Thee. Father! I will that they also, whom Thou hast

given me, be with me where I am; that they may behold my glory which Thou hast given me: for Thou lovedst me before the foundation of the world — Children! sit ye here while I go and pray yonder. — Pray that ye enter not into temptation. — And ye, Peter, James and John, come with me.

The other disciples. Ah! what will happen to our Master?

Bartholomew. I never saw Him so sad.

James the younger. Ah! my heart too is weighed down with sorrow—

Matthew. Oh that this night with its sad hours were passed!

All. Not without reason has the Master prepared us for it.

Philip. We will rest here and await His return.

Thomas. Yes, we will that! I am very tired and anxious.

Christ. Oh! dear children! my soul is exceeding sorrowful even unto death; tarry ye here and watch with me — I will withdraw and strengthen myself by communion with my Father.

Peter. Oh, dear good Master!

John. My soul suffers with the soul of our Teacher!

Peter. I am so sad — so anxious —

James. Why did the Master separate us from the rest?

John. Ah! we will be witnesses.

Peter. Know ye, brethren? We were witnesses of his transfiguration on the Mount. But now — what must we behold?

Christ. Thus this hour must come upon me, this hour of darkness! But for this came I into the world — Father! my Father, if it be possible — and all things are possible with Thee, so let this cup pass from me — But Father! not as I will as Thou wilt. — Simon!

Peter. Ah my Master! —

Christ. Simon, sleepest thou?

Peter. Master, see, here I am.

Christ. Couldst thou not watch with me one hour?

Peter. Forgive me! I will watch with Thee.

John and James. Sleep, Rabbi, overcame us.

Christ. Oh! watch and pray that ye enter not into temptation.

The Three. Yea Lord! we will pray and watch.

Christ. The spirit indeed is willing, but the flesh is weak. My Father! Thy claim is just, Thy decrees are holy. Thou exactest this sacrifice. Father — the strife is fierce. But is this cup may not pass away except I drink it, Father, Thy will be done. Holiest One! I will fulfill Thy will. Are your eyes still so heavy that ye can not watch? O my trusted ones, can I find no consolation here? Ah! darkness surrounds me, the sorrows of death compass me about. The burden of God's judgment weighs upon me. Oh the sins, the sins of the world, they press me down! Oh the fearful burden. Oh! the bitterness of this cup! Father! if it is not possible that this hour pass from me, Thy will be done! Thy most holy will. Father! Thy Son! Hear him!

III. Scene.

Angel. Son of Man! sanctify Thy Father's will. Behold the blessedness that will come forth from Thy combat. Thy Father has laid it upon Thee, and freely didst Thou take it upon Thee to be the sacrifice for the sins of the world. Fulfill it to the end. The Father will glorify Thee.

Christ. Yea, most holy Father! I worship Thy decree. I will fulfill, fulfill, reconcile, atone, bless. Strengthened by Thy word, oh Father! I go with joy to meet what Thou has ordained for me, as the Redeemer of Sinners. Sleep on now and take your rest.

Peter. What is it, Master?

The Three. See, we are ready.

Christ. The hour is at hand. The Son of Man is delivered into the hands of sinners — arise, let us go hence.

Disciples. What noise is this?

Philip. Come, we will join our good Master.

Christ. Behold, he is at hand that doth betray me.

Andrew. What does this multitude of people want?

All. They seem to be seeking us!

John. See, Judas is leading them!

IV. Scene.

Judas. Hail Master!

Christ. Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss? Whom seek ye?

The multitude. Jesus of Nazareth!

Christ. I am He.

Voices among the crowd. Alas! What is that?

The disciples. But one word from Him, and they are thrown to the ground!

Christ. Fear ye not. Arise!

The disciples. Lord, cast them down, never to rise again!

Christ. Whom seek ye?

The Multitude. Jesus of Nazareth.

Christ. I have told you that I am He; if therefore ye seek me let these do their way.

Peter and Philip. Lord, shall we strike with the sword?

Malchus. Oh woe! I am wounded! Oh woe! My ear is cut off!

Christ. Leave off! No more! Fear not, thou shalt be healed. Put up thy sword into the sheath, for they that take the sword shall perish by the sword. The cup which my Father hath given me, shall I not drink it? Or know ye not that I can now pray to the Father and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled

that thus is must be. Be ye come out as against a thief with swords and staves? When I was daily with you in the temple ye stretched forth no hands against me. But this is your hour and the power of darkness! Behold, I am here!

Selpha. Seize him. Bind him fast, that he escape not.

Nathan. The High Council will hold you responsible.—

The Multitude. He will never escape from our hands.

Abrion. Now we can cool our vengeance.

Booz. Thou shalt pay dearly for thy offence.

Dathan. Rememberest thou what thou didst in the temple?

Josaphat. We will hurry on into the city. The High Council awaits with impatience our return.

The Traders. But we will not leave this villain's side.

Dathan. We will first go to the High Priest Annas.
— Bring him there.

Selpha. We will follow at once.

Josaphat. Judas, thou art a man!

Soloman. As a man thou has kept thy word!

Judas. Said I not unto you, to-day he shall be in your power?

Ptolomy. Thou has placed the entire Sanhedrim under obligation to thee.

The armed band. Away with ye! In Jerusalem ye shall be judged.

Selpha. Let us hasten. Lead him away with care.

The people. Ha, ha! Run now, as thou didst run about in Jewry!

Selpha. Do not spare him — drive him forward!

The people. On, faster! or we will drive thee with clubs.

The Traders. Will Beelzebub help thee no longer?

Part II.

From the arrest in the garden of Gethsemane to the Condemnation
by Pilate.

VIII. Act.

Jesus before Annas.

Oh! the weird night! Oh behold the Saviour
Dragged about from tribunal to tribunal!
Meeting with insult and
Illtreatment on every side.

For a freely spoken word; addressed to Annas,
A mis creant rewards Him, with a blow from his brutal fist
Into His divine face
In order to gain favour.

The same ignominious reward reseived Micaiah also,
For revealing the truth unto Ahab the King,
From the ly ing Prophets!
One gives Him a blow on the cheek.

Truth reaps oftentimes hatred and persecution:
Yet though ye may either see or banish the light,
Finally it will triumph
And break through the darkness.

A. Tableau.

Micaiah the Prophet reseives a blow on the cheek for telling Ahab
the truth.

The painful battle has begun,
Begun in Gethsemane.
Oh sinners take it well to heart,
And ne'er forget this scene.
For your salvation was this done,
What now you see on Olive-mount,
For you He sank upon the ground
Sorrowful even unto Death.